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UNIVERSAL CHARITY

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Samael Aun Weor Third Edition



INTRODUCTION

We do not pretend to scale high positions and either make demagoguery. The only thing we want is to serve. That is all. This is not a book for wise people, but it is about CONSCIOUS CHARITY. There are many wise people in the world, but at these times, charity has unfortunately cooled off. We want to be charity-makers; we want to grow the CONSCIOUS CHARITY widely.

The Universal Christian Gnostic Movement, the South American Liberation Action and the Sivananda Aryavarta Dashrama, have united to start a NEW AGE in the middle of the majestic thundering of thinking.

Millions of people from all religious schools, orders, and sects have attended the calling of the Three United Organizations. We can give the world a total and definitive change. People refusing to cooperate with the ALAS, GNOSIS, SIVANANDA triangle, will in fact ISOLATE THEMSELVES FROM OUR NEIGHBORS, and will therefore be condemned by the great wise people before the solemn verdict of the public consciousness. They will not be entitled to sit at the Martyrs' Table, who sacrificed themselves for the NEW AGE. It is necessary to make the SOCIAL CHRIST a reality for the humankind in pain, it is urgent to sacrifice oneself for the humankind and promote a new order, one that will be highly scientific, philosophical, and deeply mystical.

This is the moment when we should organize the World Salvation Army. HE (OR SHE), WHO IS NOT WITH US, IS AGAINST US. The bell of the New Aquarian Age has rung and he (or she), who takes a step backwards, is lost.

GNOSIS is wisdom. GNOSIS is love. GNOSIS is self-sacrifice. He (or she), who cannot sacrifice himself (or herself) for his (her) neighbors, does not deserve to live. He (or she), who cannot cooperate for the others' well-being, will fall into an abyss of doom. It is urgent to get away with EGOCENTRISM and GROW THE CHRIST-CENTRISM. The time for the SOCIAL CHRIST has come.

This book of ours goes into the battlefield. Many will laugh at it. Many will insult it. Many will throw it away in anger. It does not matter. There goes our book as a war clarion calling for the courageous ones.

Gnostics, let us go ahead...Gnostics, let us go to the struggle...for the Christ, and for the New Age, LET US GO AHEAD.

THE AUTHOR



CHAPTER 1, UNIVERSAL CHARITY

An in-depth analysis will lead us to the conclusion that charity should be conscious. Love is a law, but it should be a Conscious Law. The powerful of the earth say constantly: "*I give many alms, I am a charity-maker...*" When a powerful man spends a few bucks in any public beneficence work, he proclaims it in the four directions through the press and the radio, and everybody say: "*This is a good man...*" However, in spite of so many proclaiming, of so many propaganda, the city streets are full of men who lost their jobs, of mothers who give themselves in for a piece of bread to maintain her hungry children. The city streets are full of handicapped people who beg or try to work by selling lotteries, newspapers, etc., not to starve. The city streets are full of parents looking for a job, etc., etc. Nonetheless, everybody talks about CHARITY. That is the sad irony of the world. Where is charity?.

There is always a fatal trend in the human being to think of him(her)self as something far higher to those unfortunate of life. The banker, the executive, the elegant woman pass by the street with an arrogant and haughty attitude. When they come upon with a pariah of life on the street, they do not look at him (her), and if they do, it is just to throw him (her) a coin with haughtiness. These haughty people do not want to realize that the beggar, the handicapped, the unemployed man, the hungry mother are not less than anyone else, that they are just like us, that they are our BROTHERS.

We are all human beings. As such, we are part of a big family: THE HUMAN FAMILY. The pain of any human being will somehow affect the entire family.

The well-understood charity involves the full recognition of the Human Rights. It is not fair that just a few are so fortunate to have their own house, a luxurious car, revenues, etc., etc., while the greater part of people succumbs to misery. It is not fair that the elegant woman enjoy in her mansion, while the tired and hungry poor mother is sitting at the door asking for a piece of bread. We are all human beings. The same blood flowing through the veins of the unfortunate also flows through the veins of the powerful man. It is the same blood of the human family.

It is absurd to regard our neighbors, our brothers, with contempt. It is illogical to consider other human beings as aliens, nobody in the family can be an alien. The powerful helps the powerful, the government helps the "illustrious" and leaves the unfortunate alone, at his (her) own fate.

The current society needs to experience a real and just SOCIAL REFORM. This is well-understood charity. We need to make the Social Christ a REALITY. We need to enliven the flame of the spirit with the strength of LOVE. We need to develop the Creative Comprehension.



CHAPTER 2, POOR FAMILIES

We have seen unfortunate mothers surrounded by her hungry and naked children, searching for dirty papers on the streets to gather and sell them at certain factories for a few coins to calm down hunger. Nobody is compassionate with them, not even the powerful lords, or the politicians who make the people so many promises. We have seen miserable mothers, undernourished children, devouring orange shells and food wastes found in the garbage cans. All this happens while the powerful lords of the earth launch in the four directions agrarian programs, wonderful promises about the Capital and the Jobs. Politicians promise...what an irony of life...they promise...they promise...until when so many injustice? We have seen these poor mothers submerging in the served water channels of Mexico City to catch the corpse of a pig, of a barnyard bird, already decomposing, to calm down her family hunger.

However, politicians promise...promise...

For the poor families there is only contempt. The powerful lords of the earth never remember the unfortunate. The unfortunate do not exist in their minds.

Some governments build ASYLUMS for miserable families. Poor people prefer to wander in the streets with their misery up the hill, before getting into this new kind of jail. They are right.

Freedom is very beautiful and it is preferable to starve being free, than living with a full stomach in a cage. The farmer household is for well-paid workers. The farmhouses are for the bourgeoisie employees, for those who can afford paying high.

We, the Gnostics, should struggle for these unfortunate. We should open public dining rooms for these pariahs of life. We should struggle before the earth governments so that these poor unfortunate do have a humble house, but clean, airy and happy. A house of freedom, and not a pious cage with an ASYLUM sign above. We, the Gnostics, should struggle in favor of these unfortunate. Living is not a crime. These poor mothers, these hungry and naked children, also have the right to live.



CHAPTER 3, LAW OF FATE

There are two perfectly defined factors in the human being: the PERSONALITY and the ESSENCE.

There is also a Law of Fate (KARMA). This great Law of Cause and Effect controls the ESSENCE, but in a relative way, it controls the Human Personality too.

Considering things this way, it really comes out very difficult to forecast the future to the greater part of the human beings. It is likewise risky to forecast the future of a crazy machine subject to the fatal law of accidents. Personality is given shape at home, at school and in the living environment: it is the result of education, of example and of habits, etc. Personality is the INSTRUMENT OF THE "SELF". A different thing is the ESSENCE (of soul), which is spiritual. The soul embryo every human being has incarnated cannot commonly develop when the SELF strengthens the Personality. The SELF is Satan within us. A strong SELF and an extremely developed Personality are enough to stop the ESSENCE growth.

The ESSENCE is the soul embryo that every human being has incarnated. The human being has not yet incarnated his/her soul. It is absurd to blame all the human miseries on the Law of Fate. We do not deny the action of KARMA, but it controls the ESSENCE and, in a relative way, it controls the Personality.

We could say a fifty percent of these world bitter things are the result of accidents. It is absurd to blame everything on the KARMA. Misery, crime, and robbery are the outcome of our lack of CHARITY. The unfortunate who only knew misery, who saw his/her mother suffering and dying exhausted because of hunger, has to hate society. He/She has to declare him/herself a mortal enemy of society. We cannot blame all these things on the KARMA, on the FATE. We ourselves are the creators of such monsters. "Bring up ravens and they will pull out your eyes".

Some fanatics claim when they see someone suffering: "KARMA...KARMA" and full of cruelty stay away of the unfortunate. Other people say it is a God's Punishment. They blame misery on the GREAT REALITY, ignoring the Great Reality is peace, abundance, happiness, perfection. The GREAT REALITY has not created pain or misery. We are the creators of these things. It is necessary to understand this and struggle for a better world.

We should find a solution to this problem. That is how the SOUL EMBRYO develops. That is how it becomes strong. That one, who sacrifices him/herself and gives his life for the others, is on his/her way of having soon a Real Existence. Everyone having a Real Existence, INCARNATES HIS/HER SOUL.



CHAPTER 4, HUMAN RIGHTS

There are Rights the State is obliged to recognize. Human Rights are sacred. We are going to study some of them.

Family Fathers. Many Family Heads cannot assist their home needs with their income. The causes of this misfortune are usually many: illiteracy, illnesses, lack of technical instruction, etc. The result of this problem is hunger, prostitution of daughters, banditry, and begging. This kind of moral scum is dreadful and it is not resolved with prisons, it is necessary to correct this evil from the roots. Social Attendance is needed for these family fathers. They are entitled to live as human beings; it is necessary that the State improve the life standard of these poor men.

Protection of families in misfortune. The State should protect the families of those processed, arrested, exiled, or convicted. These poor families staying without economic assistance should be protected by the State. The State should be like a mother for those who suffer; the People trusts in the State and it should not defraud the People.

Families in misfortune need an immediate and timely Social Attendance to avoid crime, otherwise they will have to steal, or prostitute to live. It is cruel, from every point of view, to deny them the right to the Social Attendance. The innocent family does not have to pay the consequences of the Father's crime, who many times commits it to save his wife, his children, his mother, and his siblings.

Sick people who cannot work. They are also human beings, they are part of the social conglomerate, and they are entitled to live. They worked and they got sick, the cause does not matter. It is a duty to give them their wage as if they were working. It would be kind of an "Illness Insurance".

The Elderly. The State should give Elderly people a retirement. It should not lock them in asylums. Nobody is more neither less than anybody. The State should give elderly people a "Retirement Fund" to live, and houses, where they can spend calm their remaining years. To be old is not a crime; we will all arrive to that age. An elderly person needs protection, shelter, and food.



CHAPTER 5, THE FALLEN WOMAN

She was a tender young woman, full with charming beauty. Her only crime was to have loved so much. As it generally happens in these cases, the pretender, after having satisfied his sexual desire, gets away from her.

The unfortunate young woman comes to us, she wants an advice, and she is pregnant. The pretender has abandoned her, he made her promises that he has not fulfilled. Her parents ignore her situation; she can no longer hide the child she has in her entrails. If she admits it, her parents will throw her away of home. Where is Justice? She is of age. Then, what will she do? She is lost. She begs on the streets, she looks for the brothel, the suburb, the vice.

The fallen woman abounds in the urban life. She is seen in the cabarets, in the taverns, regretting her misfortune between glass and glass of liquor. She is seen in the streets begging with her child in her arms. She committed a crime that Society, hypocritically, does not forgive: Having loved so much...

The governments of the earth laugh at these cases; nobody pities the unfortunate young woman. The only thing Society makes is to throw her to delinquency.

We request pity for the fallen woman. We request the powerful lords of the earth Social Assistance for these unfortunate young women. We request charity for them.



CHAPTER 6, MEDICAL AND PHARMACEUTICAL ASSISTANCE

We have seen undernourished and sick children, old homeless people, unfortunate blind people; poor women, begging for alms to buy their medicines. Some people throw a coin at them, other people stay away of the unfortunate, as if he were a bad shadow. There is no mercy for poor patients. And this happens in modern civilization. The state founds hospitals and it thinks it already resolved the public health care problem. Poor sick people do not believe in the so-called "charity" hospitals. They remember past sufferings there; hunger, neglect, the treatment by the doctors and nurses. In addition, not everybody can go to the hospital, there is almost never room. In addition, a family father, a family mother prefers to ask for alms on the streets before to leave his/her children. Who will take care of them?

The state should assist sick people. The medical and pharmaceutical assistance is an obligation of the State towards the people. Hospitals do not resolve this problem.

It is necessary to extend these services with health clinics, where they distribute free medicines, where there are doctors and nurses who feel the human heat, although the patient is an unfortunate poor person.

You see unusual cases. I knew a worker in Mexico City, who had a work accident. While he was in the hospital, he did not get his wage paid, with the argument that he was not working.

It is painful that a worker will be denied his wage because he suffers a work accident.

The time has come to understand that we are all human beings and not beasts. We are brothers and sisters we must help each other.

Let us struggle for a medical and pharmaceutical care for the people.



CHAPTER 7, THE RIGHT TO WORK

When the human being arrives at adulthood, he has the must to work. Unfortunately, when arriving at this age, problems come. The young person asks for a job and everybody laugh at him. "Come tomorrow, come within fifteen days. When there is a vacancy we will consider you".

The young person falls into the abyss of crime. In order to find a job, a "godfather", a "handle", a "wedge" is indispensable. Without this, without INFLUENCES, there is no work for poor people. And the result will not take too long. That young person, plenty of illusions, hope of his family and of the Society itself, desperate by pain, throws himself to felony, to vice, to crime. Then the Society raises the roof. They persecute the young person, they put him in prison, and they kill him.

Everybody gets alarmed, but nobody investigates the cause that took that young person to crime.

The same as with young people, men, and older people are denied a way for them to earn honestly every day's bread.

And we have seen humble farmers on the streets, next to the great market places, fleeing with the fruits that they have brought from the countryside. They are not allowed to work because they do not have Money to pay a post in the market place. They, who bring maize, plantains, potatoes, etc., so that the city inhabitants live, are denied a sacred right: TO WORK.

The State has an obligation of guarding by this right, because to work it is not a crime.

If governments want a healthy, strong people, a rich, flourishing country, they must protect Work.



CHAPTER 8, HOUSING PROBLEM

The state must invest part of its funds in fomenting the construction of cheap houses.

It is right that workers in general have the happiness of their own house. We have seen workers, from all the unions, living in huts of woods and tins, cardboard hovels, dirty caves, like pigs. There is no Compassion for these workers; Society does not pardon them the crime being her humble servants.

In a certain city, a railway leader was jailed for demanding houses for his co-workers. It is painful to see complete families living in very small rooms, in dirty hovels. In Spain, for example, in a miserable quarter of few meters live up to three families accumulated like animals. In other places, the so-called "Multi-familars" have been invented, which, the same as skyscrapers, do not solve the housing problem. There, children do not have room to play, to take the sun. These buildings are not more than hen houses. As if there were not land where to build true houses and the result is fatal. Diseases are infected with extreme facility, children stand up weak. The powerful of the Earth say: "There are parks, so that children play..." What time is left to the father, to the mother to go out with their children to the parks? Total, that neither the boy, nor the old man, has the right to take neither the sunrays nor the garden perfume.

And the caretaker, the landlord? He is implacable; it does not admit any excuses, you must have the money ready above all, ready and at hand.

The caretaker does not have compassion, does not have charity. If there is no money to pay the rent, mothers, old people, children, furniture, everything goes to the street. The caretaker forgets that we are all humans, that we are all brothers and sisters.

The housing problem is very serious. The time to COMMUNALIZE HOUSING has arrived. That is why we propose two things:

First: HOUSING COMMUNALIZATION.

Second: DESCONGESTION OF URBAN LIFE.

With the first proposed point, the caretaker's exploitation is over forever. With the second point, the urban life decongests, remarkably improving the people's economic and social situation.

The housing communalization would give the State money to extend the vital space of urban life.

The house-farm system, in addition to being able to build in all the cities, is immensely productive for the Society, because the home farm would produce daily consumption agricultural products. The same as farmyard animals. Some governments have already started this system with wonderful results. The State can buy; permute houses, lots; to give facilities for the construction by means of small loans. The idea is on the march, but it is necessary to intensify it so that everybody enjoys his or her own house.

Housing communalization must become Law. To respect other people's goods is Law, in the same way, to build houses with payment facilities, controlled by the municipality, must be obligatory Law.

No State must be indifferent before the housing problem; in an indolent and cruel State, there is no Justice.

The State must be the Father and Mother for the People.



CHAPTER 9, FAMILY, WAGES AND HOUSING

Times have already passed, when a woman gave herself completely to her divine mission as mother. The home happiness has been finished by the hard battling of existence. Mother was taken out of home and taken to the office, to the factory, the warehouse and even to the (military) quarter...

Children, who before spent the hours playing with their mothers and enjoying with their tenderness, are now put like dogs in special houses, where an employee takes care of them while the mother works. These children have no longer home. Those times passed.

Misfortune arrived at the home doors and got into it. Many spouses no longer want to have children and in truth that logic is on their side. What for would you bring creatures to the world who are not going to enjoy a home? Children who will be taken care of by servants and who will live in quarters like mice?

The father does not earn enough anymore to maintain his family. Wages are low; a mother must also go out to look for work to help her husband. This is the misfortune of our times. Children undergo the consequences, the generation rises with a complex. When growing old, they say: "My father worked, my mother could not raise us well because also she had to work. In this world what counts is money..." This generation's man reaches this conclusion. Because the rich says: "Who are you? Money speaks for you, the more you have, the more value you have. If you do not have money, get it working, and if you do not get work... always get it (money)..." And it is then when more thieves appear, more robbers, more people that are vicious, more prostitution.

These problems have a solution with no need of violence, without military revolts, without bloody revolutions, without dictators. We have all created those problems, we all must solve them.

It is necessary to end with the egoism, the desire to command. Let us study each problem and we try to give judicious solution him.

Every child who comes to the world costs money. Governments must protect Birth. For jobs, married men must be preferred; we should fill vacancies with married men. It's necessary to create subsidies for each son the worker has. If you work in difficult sites, in hostile climates, it's necessary to agree to a bonus. We must understand our fellows' pain. All of us live on all, we all need each other, and we are all everybody's servants. The problem of any human being affects within its operational range many. The problem of many affects all.

The Universal Gnostic Movement, the South American Liberating Action, and Sivananda have reached the conclusion that only on the basis of rigorous understanding it is possible to solve the problems of the human life.

We insist that it is cruel, ruthless, not to improve the worker's wage, whose wife or companion has brought a child to the world. Before all this, the bosses shrink their shoulders saying: "To me, that does not matter; I do not have to pay to him more by the fact of having one more child..." It is an error that affects the boss in his interests. Because a worker with preoccupations, with sufferings, cannot render in the work. His effectiveness, and therefore production, diminishes. We commit a crime when we feel separated of our neighbors, we depend on them, if there is strike in transportation, energy, oil industry, etc., etc., we undergo the consequences, as we have evidenced so many times.

If we want a happy home, if we want woman to return to her home as a happiness angel, if we want that our children grow up without complexes, we must take part before the governments, according to our capacities, so that the worker will be better paid. All of us must cooperate to solve this problem.



CHAPTER 10, HUNGER IN LATIN AMERICA

Latin America is formed by underdeveloped countries. Therefore, it needs the great (economic) powers. We can assure that the United States of America has monopolized the Markets in Latin America, but the colossus of the North also needs us, just as we need them.

The Latin American importers must pay their merchandise according to the dollar pattern, which is equivalent to the rise of products since the currency of these countries is low with respect to the dollar. The retailer cannot lose, that is his business. And who pays the consequences of this monetary unevenness? The consumer, the people!

That is why it is important that commercial treaties will be revised, that new formulas are sought, so that currency of Latin American countries acquires a better position with respect to the dollar. Because it is a fact beyond all doubt, that the Latin American peoples feel hatred, resentment, nonconformity against the United States of America.

And the great country of the north (the U.S.) is not interested in surrounding itself of enemies, of hard-feelings people. It is necessary to find a solution to the problem, without selfishness. It is necessary to grow CHRISTCENTRISM, only this way we will have peace, abundance, happiness. It is necessary to leave selfishness and make the SOCIAL CHRIST.



CHAPTER 11, EXPENSIVENESS OF LIVING

In car, we rolled by the roads of the old country of the Aztecs; we were in the beautiful capital of the old Nahuatl. The driver of the taxi is a happy and loquacious old man. The streets of the great market of "La Merced", the supply depots, are full of people who buy.

The taxi driver comments something on life scarcity and he tells us: "See, these stores are at no hour empty, around these streets circulate million of pesos daily. These premises are most expensive and therefore the retailers recover the rent from their products, that is to say, from the consumer. That is why food is so expensive..." We replied him: "That's how it is..." and it is necessary to consider the profiteers. The farmer is the one who earns less, the product passes through many hands, and when it arrives at the consumer, it brings the entire surcharge.

The car breaks through and the driver continues: "See, the retailers have requested the government to intervene in the prices of premises rent; thus, they state, they could sell at lower prices...", "That is clear", we answered him, the Housing Communalization, the Communalization of all commercial premises, would bring the reduction in the cost of living. Because the government can have food supply warehouses to avoid profiteers, therefore the farmer would receive the right price by his products. The retailer would sell at prices controlled by the government.

We do not need Capitalism or Communism to live, what is necessary indeed is UNDERSTANDING.



CHAPTER 12, RELIGIONS

The postulate of the wise mathematician Albert Einstein: "Energy is equaled to mass multiplied by the speed of light to the square" ruined the ATHEISTIC MATERIALISM. "Mass is transformed into energy, energy is transformed into mass". These wise postulates marked the end of materialism.

The Spirit-Matter binomial is not but the manifestation of a same thing; and this is the energy. Religions have a scientific base, Temples are true plants of atomic energy; prayers are mental forms that allow us to generate energy that passes from one brain to another. Thus, miracles are made. Who now laughs at religion, comes out to be an enemy of atomic energy and only the ignorant can laugh at such a large truth.

The forces generated by a Ritual can be used in agriculture or to heal patients at a distance. The day is not distant when these forces can be photographed and measured with precision devices. Priests of all Religions come out to be true Magicians of Nuclear Energy.

Death is a true subtraction of whole numbers, once finished the operation, only Values are left. This way, what continues after death are Nature Energetic Values. These Values are reincarnated, being then Death a return to conception.

Life and Death are intimately bound because both are modifications of the Universal Energy.

The destroyers of Religions do not know the Nuclear Physics and who laughs at something he does not know is on the way of being a stupid. The pursuers of Religions are poor ignorant. He, who criticizes his neighbor's religion, commits a crime against the Universal Charity; Religions are precious stones linked in the gold thread of Divinity. Within the Great Social Reform, we must respect all Religions, Schools, Orders, and Beliefs. Each human being deserves respect; his religion is something very sacred.

The true Conscious Charity is based on the Understanding. He, who fights religious principles, does not have Conscious Charity.

The materialist dialectic was reduced to dust with the postulates of the wise author of the Theory of Relativity; the scientific technique will demonstrate the existence of Hyperspace, the energy power of prayer and rituals, the same as the tremendous reality of the ENERGETIC SELF, who continues after death. The day will arrive when the ENERGETIC SELF can be photographed.

By Conscious Charity, Religions, Orders, Schools, must be united to work for the social and economic welfare of mankind. The fratricidal struggles amongst the different religions are destined to the universal disapproval.

The Great Universal Charity is Cosmic Religiousness.

THE END